Sex Indulgence

834 removes the *burqa* or mask from his bride's face on the first night.
291 She invariably tries to keep it on for about ten days or so out of modesty. His Majesty Bin Sa'ud, however, told the writer that he had had, he supposed, some four hundred wives during his life, but had never seen the face of any one of them. He presumably referred to his many Badawin brides, whom he married usually for a night or two, and then divorced them. This is a custom common among important shaikhs, and involves no disgrace at all to the girl or to the
586 man. Should a child result from these one-or-two-night marriages, the shaikh or big man gives the mother a salary till the child is four or five years old, and then the child is taken away from the mother and placed in the father's house. During this nursing period the mother must not marry. If she does, the child is at once taken away and given to a wet nurse. The Al Sa'ud, Al Subah, Al Khalifah princes regularly go in for such alliances among their Badawin subjects, but usually take away at an early age any children that may be born.

515 Both man and woman must have a complete bath after sexual
●833 intercourse. This is a precept of religion, and the wildest Badawin must conform to this rule. Even though only a small bowl of water may be available, the whole body must be washed all over.*

841 During her monthly periods a woman is forbidden to have inter-
515 course with her husband for full seven days. When the menstrual period is over, a woman is unclean until she washes all over; this is called "washing her hair" (*ghussal al ras*).†

833 During Ramadhan (the annual thirty-day fast) sexual intercourse is forbidden by day, but not by night.

It is no exaggeration to say that sexual intercourse is loved by the ordinary Arab above all pleasures in the world. It is the one ~~great~~ pleasure common to rich and poor alike, and the one moment of forgetfulness in his daily round of troubles and hardships that Badawin or townsman can enjoy. Men and women equally love the act, which is said to keep man young, "just like riding a mare".

The Arab seems to possess strength above the average for sexual

* Prayer of a woman after sexual intercourse when performing ablutions: *A salli ala Muhammad wa ali Muhammad nuwaid aghsil an il janabi fi hadha al ma al jari lillahi ta'ala.*

† When a girl reaches womanhood, she is said to be "Now washing her head".

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purposes, as can be seen from the large number of men of eighty years and over who still continue to marry and produce children. Haji Hillal bin Faja'an al Mutairi, the famous Kuwait pearl merchant, married the last of his thirty-two wives at eighty-five, and got two boys and three girls by her. His Majesty King 'Abdul 'Aziz al Sa'ud told Shaikh 'Abdullah al Salim al Subah (according to the latter's statement to me), that the most wonderful experience of his life and that above all things worth living for had always been "To put his lips to the woman's lips, his body on her body and his feet on her feet".

A Badawin bride will show great modesty on "the first night", and will make no effort to uncover her face, head or body. The husband must not ask her to do this, for such an act would be most immodest, and might lay her open to the suspicion in her husband's eyes of previous immoral leanings.

The man's role is to plead with her first, and when she refuses, gives a negative shake of her head, or hangs her head in silence, he is entitled to use force, and himself to remove her *burqa* and various parts of her clothes. She does not resent her husband's doing this but she must show proper modesty by pretending to resist with all her might.

A woman who suckles two children of opposite sexes, one her own and the other the child of another, makes those children blood brother and sister. They can never marry each other, and the boy throughout his life can look upon the face of the girl so nursed with him. They have become foster brother and sister. For example, 'Abdullah al Mubarak al Subah is foster brother of the daughter of a Rashaida woman, the wife of one of the shaikh's *fiddwis*, by name Abu Hadída. I know both personally, and though 'Abdullah is the son of the late Ruler of Kuwait, he treats the Rashaida girl in true foster-brother fashion, quite charming to see, and often goes in spring to camp with her father and mother, and is on the friendliest of terms with his foster sister.

A woman's breast is known as *daid* (plu. *dúd*, dual *daidain*).

A maiden's breast is *nuhaid* (two breasts are *nuhaidain*).

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The Virgin Bride

Chap. XIII

Seven days before her marriage the unmarried girl is taken in hand by a special woman who is told off to wash her, clean her, attend to her hair, garments, anointing and the like. This friend's principal duty is to remove all superfluous hair from the prospective bride before the wedding night.

When the husband "goes in into his wife" (*yudkhul 'alaiha*) it is considered good form among the Badawin for the young girl to struggle with her husband and try and save her virginity. She screams and cries out and fights him, sometimes for several hours. It is also considered quite the thing and not indelicate, for the female relations to listen to such struggles and screams from outside the tent (or door, in the case of townsfolk). In Basra and other big towns this custom has gone out of fashion, but it is practically universal elsewhere.

Among the middle and poor classes in Kuwait so great is the pride felt by a young wife in having preserved her virginity till the day of her marriage, that it is the custom for the husband after cohabitation to take out the bedsheet to the bride's male and female relations, and display it to them, calling out in pride and pleasure *bayath Allah wejhkum, hafathtu bintkum tammam* or "God whiten your faces, you have indeed kept your daughter pure".

If a young wife should have already lost her virginity, whether innocently and naturally, or by artificial means, there is great trouble for her at marriage. It means that she can show no bloodstained sheet. Her husband is filled with deep suspicion and jealousy and may hand her back to her parents, saying "I do not want your daughter, she is no virgin. Look at the white sheet". This rather gruesome test of a girl's innocence leads, of course, to many subterfuges, such as her cutting herself, or smearing a little chicken's blood on the sheet to satisfy the husband. The danger of such a trick is obvious, however, as husbands are on the look out. An unfortunate girl who fails to pass the test is often taken away and killed by her male relatives to vindicate the honour of the family. Sometimes a young husband who has decent feelings and a good heart will himself save his bride even though he has been deceived, and will devise some stratagem. This is especially the case when the girl pleads the law of *dakhala*: *Dakhilak hafathni ya fulan*. I have known personally of one such case, the man

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752 splints on he packs the broken limb with a concoction of barley flower, salt and eggs. After the expiration of some twenty-five days the bandage is loosened and the splints removed. Whilst the bone is setting the patient feeds on *leben* (sour milk) or camel's milk only. He must not eat dates or sweet things. He must also plug up both nostrils.

Wounds.—A small wound is known as a *nawb*.
A bad or large one is known as a *jerah*.
A wounded man is known as a *sawb*.

As related above, certain scents (*rika*) or smells harm the wound, and open it up again. A man, therefore, who is suffering from a wound or broken bone is always placed on the windward side of the tent, and he must keep his nostrils plugged up. As with fractures, sweet dishes and food must be avoided, otherwise the wound will fester. Particularly harmful is the close approach of a man who has had [841] sexual intercourse and has not as yet had time to wash himself. [838] Similarly, a menstruous woman is a danger. Both are unclean, *najis*, and so are harmful.

Certain smells are not considered harmful, such are:

(*a*) Smoke from burning camel manure (*jalla*), used universally when making coffee.
(*b*) Tobacco smoke.
(*c*) Smell of the tar concoction they put on camels for mange (*jarab*).
(*d*) The smell of roasting coffee and food generally.

In peaceful times the urine of small children is sometimes applied to wounds, as a sort of antiseptic wash. On a *ghazzu* or raid, the companions of a wounded man will wash his wounds with their own urine for the same reason. But to gain the best results it must be urine of young heaves, not of elderly men.

[876] The wounded man is greeted with such expressions as, *Allah i sa'adak*—*Allah yiba'ad a sharr an ak*—*Allah yanik al a'afiak*, etc.

Snake Bites.—When a person is bitten by a snake which is known to be poisonous the following precautions must be immediately taken:

(1) The spot bitten must be deeply cut with a knife and blood made to flow.
(2) Two tourniquets must be applied to the limb (arm or leg) above where the snake has bitten the person.